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CHRIST'S HEADSHIP OVER THE NATIONS.

PART II.

(Continued from page 264.)

But let us consider,

II. The acts of his administration.

Being invested with authority over the nations, the Messiah now governs them. The character of his administration cannot fail to be good and interesting to man. It is, indeed, impossible to enumerate all the official acts of the Prince of the kings of the earth; but we may take a general and cursory view of them.

1. The Mediator executes the divine purposes respecting the nations.

The origin, the progress, and the dissolution of national associations and governments, and every accompanying circumstance, were fore-ordained by Him who worketh all things after the counsel of his own will. Not a motion or a change in the physical or moral world which he did not foresee, and to which he did not give a place in his eternal arrangements.

Some nations have had their origin in rapine and blood; others have gradually ascended to eminent rank and power from small and contemptible beginnings. Distinct empires have arisen from the contentions of belligerent nations—have commenced in revolutions—have been founded in usurpation—or have been formed by the general consent of a certain portion of mankind associating under a constitution of their choice. But, however various the proximate causes which have contributed to the formation of different governments, none of them could act independently of the great First Cause.

All the subsequent steps of the national government are also provided for in the decrees of the Eternal. Before he launched the vessel of state upon the ocean, he determined the distance, and all the circumstances of the voyage. The counsels of rulers—the wars into which they enter—the management of their interior and exterior relations—all their transactions—are absolutely dependent on the divine agency, and under the management of his providence.

God hath also appointed the time of the fall of empires. In his calendar are marked the hours of dissolution, agreeably to which every nation must have its doom. All the agents engaged in altering

and overturning governments are dependent on God for their being, their motions, and actions; and all these, and all their consequences, have found a place in the purposes of his mind.

In point of actual administration, the Mediator executes all these purposes. The Redeemer of the church actually embraces all arrangements respecting the nations, in discharging the functions of his office as King of kings, and Lord of lords. "The Father has given him power over all flesh, and has delivered all things unto his hand." John xvii. 2; Matt. xi. 27.

To illustrate this truth, and to comfort the church with it, is the design of a great part of the revelation given to John.

Christ opens the seals of the book given to him by the Father. He conducts the administration of providence according to the decrees of God. Upon the opening of those seals, causes and effects appear in a regular order. All the instruments employed by Jehovah, in the establishment, management, and dissolution of national governments, come to view in the regular succession of times and events.

The decline and fall of the Roman empire; the ravages of the Saracens and of the Normans; the commencement and destruction of the Ottoman power; the rise, progress, and downfall, of the Papal authority, and of the European governments connected with the anti-christian system, and the relation which all these celestial movements have to the church, Christ reveals to us by his servant John, shows that they are absolutely under his management, and that, after he has shaken and overturned all the thrones of iniquity, he will confer the greatness, the kingdom, and the dominion, under the whole heaven, upon the saints of the Most High. (Revelation, from the 6th to the 20th chapter; Dan. vii. 18.)

2. Messiah opens a door among the nations for the introduction of his gospel.

To the system of grace the kingdoms of this world are opposed. Every unregenerate heart is enmity against God. This enmity pervades every relation into which they enter, and characterizes every act which they perform. A society of such characters is a combination of conspirators against Jehovah. Their national policy especially manifests this. In the constitution of their authorities they disdain divine direction. Hos. viii. 4. "They have set up kings, but not by me; they have made princes, and I knew it not." Governments, thus constituted without the divine approbation, receive from the prince of the power of the air the sanction of their authority. Rev. xiii. 1—3: "And I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns; and the dragon gave him his power and his seat, and great authority; and all the world wondered after the beast." Governments, thus sanctioned by Satan, and deriving authority from him, faithfully serve this usurping adversary. "Power was given him to make war on the saints; and all that dwell on the earth shall worship him, whose names are not written in the book of life."

Such is the state of the nations, and the character of their policy; but the Prince of the kings of the earth is their superior. He baffles their counsels; he serves himself by their intrigues. Their enmity and their opposition shall praise him; and their exertions, overruled

by him, shall open a door for the introduction of the gospel among them.

The Mediator, declaring that all power on earth is his, (Mat. xxviii. 18,) commissions his messengers to enter every nation, and clad in spiritual armour, to display his banner among them. He accompanies them—"Lo, I am with you always, even unto the end of the world." He prepares the way for their entrance by opening a great and effectual door, and constantly encourages them, by announcing, in the clearest manner, his right and his power to rule the nations in the exercise of the mediatorial office. Rev. iii. 7, 8: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth. Behold, I have set before thee an open door, and no man can shut it."

3. He calls their subjects into his kingdom of special grace.

Such is the authority of the Mediator over the governments of the nations, as to entitle him not only to send his ministers into their dominions, but also to take those over whom they rule under his protection, and enlist them under his banner. The gospel, the rod of his strength, he sends out of Zion; his Spirit he sends along with it; and thus he gathers together those whom the Father hath given him from among the nations. He makes them willing to serve him; and although he permits them to continue in such external relations as were in themselves lawful, and not encumbered with conditions inconsistent with allegiance to himself, he makes them sensible that there is no concern or business incident to humanity, either in an individual or collective capacity, which the principles and motives of Christianity ought not to pervade and govern.

Whenever it suits the designs and the policy of government to oppose, by force, the reduction of such principles to practice, the Head of the church makes the arm of the persecutor the means of discovering to the world the power of his grace in supporting the persecuted; and weapons of destruction, in opposition to the intentions of those who use them, are made instrumental in spreading the gospel on earth, by scattering its faithful votaries, and of introducing into endless happiness the martyrs of his cause, sealing with their blood the testimony which they held. Paul persecuted, is carried in chains to Rome, and proves the instrument of increasing the number of the disciples of our Lord. From the household of blood-thirsty Nero, the reigning emperor, (Phil. iv. 22,) converts are made to Christianity; and if the enraged tyrant wrested from the apostle's hand the trumpet of the gospel, the Ruler even of tyrants placed in it the harp of glory. The memorable era of the Protestant Reformation affords full evidence that all the cunning, and all the power of antichrist, were insufficient to overrule the purpose of Christ, of increasing the number of his faithful subjects, by calling them from their allegiance to those kings who had agreed to give their power unto the beast, and of enlisting them as courageous soldiers under the banner of the true cross.

This subject, brethren, which my heart indites, is a good matter: I speak of the things touching the King. Oh that "my tongue were as the pen of a ready writer! Gird thy sword upon thy thigh, O most mighty! and in thy majesty ride prosperously, because of truth, and meekness, and righteousness. Thine arrows are sharp in the heart of

the King's enemies. The people fall under thee. Thy throne, O God, is for ever and ever. The sceptre of thy kingdom is a right sceptre." Ps. xlv. 1—6.

4. Messiah, in his administration of the government over the nations, issues orders to earthly rulers, descriptive of the manner in which they are to behave with respect to his church.

The church of Christ is a kingdom not of this world, but the kingdoms of the world are bound to recognise its existence. To pretend ignorance of its existence would be hypocrisy in the rulers of a land enjoying the light of the gospel; and not to take such an important circumstance into account in their plans of government, would argue inexcusable ignorance of the first principles of jurisprudence. The wise politician calculates upon all the actual and eventual relations of society, gives its due weight to every circumstance, and without a clear view of the whole ground, whatever may be his integrity, he must be incapable of discharging in a proper manner the high duties of the office of a civil governor. Agreeably to this, it is impossible to legislate in a country where Christianity is generally embraced, precisely in the same manner as if no such thing existed. The existence of the Christian church is a fact of too great notoriety, and of too much importance to the interests of morals and politics, to remain absolutely unnoticed by the rulers of the land. But were it even possible, in such a country, to legislate precisely in the same manner as if the religion of Christ had never been introduced into it, it would be wicked to an extreme; it would be direct rebellion against the authority of God. Ps. ii. 10, 12: "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Kiss the Son, lest he be angry, and ye perish from the way."

Pharaoh raised Joseph from a dungeon to the first office under himself. Proclamation was made by royal authority that every subject should bow the knee before the exalted Hebrew. Jehovah has raised Jesus from the grave to a throne in heaven. Eph. ii. 20, 21. He raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion. The Mediator, thus exalted over the highest grades of creature authority, demands of all his subjects to bow the knee before him. He requires of the powers which are named in this world, that in their official stations they would *remove impediments* to the progress of religion, and *afford protection* to his church.

If Christianity be at all valuable, the general diffusion of its principles must be calculated to advance individual and social happiness; and if these are objects worthy the attention of the civil magistrate, it is his duty to use every exertion for the removal of obstacles to their introduction. Coercion, indeed, may never be used in order to make his subjects religious; but it may and must be used in order to suppress immorality, profaneness, and blasphemy; and in order to remove the monuments of idolatry from the land.

It is the duty of the civil ruler also to protect the church, and to afford her support. The practical application of this principle must, indeed, be regulated in some degree by existing circumstances; but to reject it entirely from theory and practice would be a declaration of hostilities against God. The language of this conduct is, *We will*

not kiss the Son. Divine revelation describes the character and the duty of the civil ruler, and points out the connexion which his administration is to have with the church. "He that ruleth over men must be just, ruling in the fear of God. Rulers are not a terror to good works, but to the evil. He is the minister of God to thee for good—a revenger to execute wrath upon him that doeth evil. Thus saith the Lord, Kings shall be thy nursing fathers, and queens thy nursing mothers. They shall bow down to thee with their face toward the earth. They shall not be ashamed that wait for me. Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings; and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty one of Jacob." 2 Sam. xxiii. 3; Rom. xiii. 3, 4; Isa. xlix. 23; and lx. 16. This language is strong, copious, and decisive. It announces the will of Messiah, as to the manner in which worldly governments are to treat the church. We have examples of their having done so, and of their having met with the divine approbation and blessing. "Hezekiah did that which was right in the sight of the Lord. He removed the high places, and brake the images, and cut down the groves; and the Lord was with him, and he prospered whithersoever he went." 2 Kings xviii. 3, 4, 7.

5. The King of nations overrules the disobedience of governments, and renders all national acts subservient to his own glory and the church's good.

National societies, as well as individuals, often oppose the clearest dictates of God's law. They refuse obedience to the Mediator. But whether they will serve him or not, he will serve himself by them. They may be rebellious, but not with impunity. His counsel shall stand. The wrath of man shall praise him. Their plans and their forces, their ambition and their usurpation, their wars and their treaties, receive from his invisible agency a direction, however disagreeable to their designs, that shall eventually prove serviceable to his purposes, and shall really fulfil his decrees. The most daring conspiracy in the provinces of the mediatorial empire only serves to discover the energy of the arm of government in its suppression. "The shields of the earth are his. By him kings reign and princes decree justice. In order to fulfil his will, he puts it into the heart of the kings of the earth to agree, and to give their power unto the beast." Notwithstanding, no weapon formed against Zion shall prosper. All things shall co-operate for the good of the church. All things are under his feet. He rules in the midst of enemies.

6. In the administration of his government, Christ punishes the powers of the earth for the neglect of their duty.

Their impious transactions fulfil his decrees; yet they are not the less criminal on that account. His plans he will not suffer his creatures to derange; therefore he renders their efforts subservient to them. The impiety of their purposes, and the wickedness of their actions, he nevertheless does not overlook, but calls to an account all his enemies, high or low, rich or poor. "Kings and judges shall perish from the way, when his wrath is kindled but a little." The Mediator not only administers covenant blessings to his church, but he also dispenses the cup of Jehovah's wrath to the wicked. The plagues and the pains, the disappointments and the distresses, which the high and the power-

ful experience, are from Messiah. "He shall strike through kings, in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries." Ps. cx. 5, 6. All the instruments of the Lord's indignation are in his hand.

The fiery coals of the altar he scatters for the punishment of those who refuse to submit to him. With tyrants as with a scourge, he lashes the disobedient populace. The earthquake of revolutions swallows the thrones of despots. With the whirlwind of war he sweeps away like the chaff, the deluded slave, and the ambitious ruffian who have hired themselves "to commit deeds of blood in order to secure success to schemes of iniquity." "He shall remove the diadem, and take off the crown; exalt him that is low, and abase him that is high. He shall overturn, overturn, overturn, and it shall be no more, until he come whose right it is, and he will give it him." Ezek. xxi. 26, 27.

Having thus endeavoured to prove that the mediatorial character is King of nations as well as King of saints, and having presented to your view some of the acts of his administration, we shall proceed to consider the objections which some professed Christians may offer against placing the crown of the nations upon the head of Immanuel.

[(To be continued.)]

PRIMITIVE MISSIONARY OPERATIONS CONTRASTED WITH THOSE OF THE PRESENT DAY.

The whole Bible, viewed in one aspect, is the history of the origin and progress of the church of God. The Old Testament records its organization, and quiet existence in the seclusion of the favoured nation of Israel. It recounts the vicissitudes of its prosperity and adversity—when it kept close to God and was all glorious within, or when it ventured out of its seclusion, and wandered away from God, bringing upon itself darkness and judgment. The New Testament records the first movements of its march of aggression upon all nations, and relates the story of its advance and triumphs. And as the Old Testament record may give to the church an aspect of exclusiveness, because its privileges and benefits were confined to those who had Abraham for their father, the New Testament history reveals its fitness for all classes and conditions of men, and its expansive and progressive character, reaching to all parts of the earth wherever a human heart is to be found, that needs sympathy, reformation, and new life.

Each of the different books of the Bible performs a part in recording the incidents and events of the church's history, her precepts, and principles. The Acts of the Apostles may be called the *mission journal* of the primitive church. It recounts, in detail, the first efforts towards spreading pure religion and true Christianity. It tells us of the advance and success of the armies of light, and the retreat and discomfiture of the powers of darkness. It reveals the true missionary spirit and character of the early church, bringing to view its governing principle—the glory of Christ, in the conversion of souls, at home and abroad. And it is both a directory for guidance, and an example for imitation to the church in all future time. It is strange to realize that the future church has only within the last half century

followed the leadings of the early Christians, and imitated their example; for the church, as a whole, has only been engaged for that length of time in missionary enterprises. It is true the Romish Church endeavoured to spread *her* religion in the thirteenth or sixteenth centuries in Asia, Africa, and America; but the efforts of Xavier, Loyola, and Dominic, contributed rather to the hinderance than the furtherance of the *true* religion of Christ. And the labours of Eliot and Brainerd among the Indians, and those of the Moravians in the West Indies, and at the Cape of Good Hope, were the efforts of isolated bodies of Christians, not of the church at large. About the beginning of this century such men as Carey and Marshman in England, with the zeal and devotion of the apostles, after great importunity and perseverance, induced the church to engage in missionary enterprises. And later, such men as Judson and Newell in this land, catching the spirit of those who had started the undertakings in England, made like urgent and prayerful efforts here. These all succeeded in lighting up a flame which has burned with stronger and increasing glare to this day. And if they could see at this day the enlarged means for carrying on the work, the land already possessed, and the grand openings in the regions beyond, they would own that, though they aimed at great things, this would make their hearts bound and eyes brighten. But though we have made such advances in the missionary work, and though the cause looks so satisfactory and cheering, yet to close observers a great contrast is apparent between the missionary operations of the primitive church and those of the present day. In mentioning the points of difference, we may throw out of the account the supernatural gifts of the apostles, and the miracles which were wrought to confirm their mission, and induce unbelievers to receive the words of eternal life. For apart from their distinctive character as witnesses of the resurrection of Jesus, they were men of like passions with ourselves. And we must remember that the great gifts of the apostles, and the wonderful miracles wrought through them, never converted one soul. *The power of the Holy Spirit did that; and that power is our means, so to speak, as well as theirs.*

Probably what appears most prominently in this contrast, is the great progress the gospel made in a short time. This reference has become hackneyed. It has gone the rounds of the religious press, that if such ardent exertions were made since missions were fairly commenced as marked the early Christians, half or all the world would now be owning Jesus as Lord and King. But common as this comparison has become, it is nevertheless true and remarkable. For we must consider that in comparison with the church now, the number of the primitive Christians was *very small*. The number they started with to turn the world upside down, was one hundred and twenty. If we would realize the great difference, let us imagine what the labours of, say, twelve ministers and one hundred and eight members of our churches, at home and among the heathen, would amount to at the present rate of increase and success. When we get this into facts and figures, and place it alongside of some of the results of the labours of the apostles and disciples, not only when great numbers were added to the church, but even in their first efforts, their superiority will appear in its actual magnitude. In commenting on their rapid progress,

their lack of those means and appliances which so abound with us, and mark our present missionary enterprises, must be considered. One of these may be mentioned. The printed Word is found piled in thousands in our depositories, and is at the call of every needy region on the face of the earth; and every mission station has its printing-press to throw off those leaves of the Tree of Life, the little tract, which can be dropped in the streets and highways of heathen countries, serving as a substitute for public preaching, which is done with difficulty while the missionaries are unacquainted with the language. The early church was without any such great advantage. They had to reach men with their spoken words; and whether their fellow-men were next door to them or at the limit of the then known world, they had to go to them to beseech them to become reconciled to God. This single reference will suffice to show our advantages of means for carrying on the work. The easy access to heathen lands, the abundant pecuniary resources, and other points, might be enlarged upon, but it is not necessary. This one fact is plain, that considering their lack of external means and our abundance, their obstacles and our advantages wherein every thing that is serviceable in science, commerce, national intercourse, and new discoveries of countries, and contribute to our help, we ought certainly to surpass the primitive Christians in our efforts and progress.

But turning from the consideration of the distance they went, the ground they covered, and the number of converts they made, let us look at their spirit and feelings. *They showed great simplicity.* They seemed to be so occupied with the commission of the ascending Saviour, as not to need those stimulants to action which the modern church so much depend on. There is too much of either luxury or "fuss" (this is a homely word, but an expressive one) about the efforts of the church now-a-days. When an excitement to effort is needed, too much reliance is placed on the parade of exercises, on high-sounding exhortations, or nobly-expressed purposes of our comfortable mission concerts, or excited farewell meetings. They, in great contrast, plodded on with steady perseverance, and fixed their anticipations on the time when every creature would be preached to; and the great object of Jesus Christ formed in the heathen the hope of glory, rose before them with such grandeur, that they wanted no other excitement to urge them on. They went forth confident in the promises of God, and willing to wait on Him in unflinching labours; and their strong faith was the foundation on which rested their willingness to bear meekly every thing odious and insulting. They were moved by none of those things, but kept on, single in spirit, and sincere in purpose, to the last. Perhaps the recollection of some differences of opinion, yes, and actual quarrels, may come to the minds of some,—say, in the case of Paul and Barnabas, in the matter of John Mark. But the very way that matter was arranged, showed that they still wanted to go on with their work,—neither of them ceased his labours, but choosing the companion that suited him, went on still to make known Christ's name.

Further, *their lack of all sectarianism* was in great contrast with our spirit and feelings. They did not have in view, primarily, the establishment of "*the true church*" in all its order—true, according to *their* exclusive notions. They did not talk about "*our Zion*," or

introduce the heathen into the mysteries of the origin, culture, and growth of "the Reformation vine;" or impress upon them that they were preached to by the true succession of ministers, through whom the *vis vitæ* of piety, inspiration, gifts, and character, had wound its way from the apostles down; or urge them to consult lexicons to discover how they were to be baptized. They had in view the salvation of their souls. They wanted them, the very first thing, to believe on the Lord Jesus Christ. They aimed at pricking their hearts, and having them cry out, "What shall we do?" They came not to baptize, but to preach the gospel—to proclaim the good news that Jesus had been exalted a Prince and a Saviour, to give repentance unto Israel, and remission of sins. And wherever they went this was their object, and whomsoever they spoke to this was their message. If they preached to the Jews, they opened and alleged that Christ must needs have suffered and risen again from the dead, and that this Jesus was the Christ. If they preached to the Gentiles, they told them that they must turn from their idols to serve the living God, and that God "now commandeth all men every where to repent: because He hath appointed a day, in the which He will judge the world in righteousness, by that man," the man Christ Jesus, "whom He hath ordained." Though the Acts contains the record of the organization of the Christian church, dispute runs high to this day concerning the administration of its ordinances, the order of its government, and so on. It seems there cannot be gathered from the doings or sayings of the early Christians that which will satisfy two who differ on these things. If the apostles did not state them so plainly and *prominently* that the inspired historian might insert them in his account, it may be inferred that they gave them a *secondary* place. The sectarian feeling shows itself mostly at home; but it is apparent, too, in the missionaries abroad, who carry with them their prejudices, and it is found cropping out, insensibly, in their letters and addresses.

Again, the early missionaries differed from those of the present day, and excelled them *in the holiness of their lives*. It is only now and then that a very holy missionary like Henry Martyn appears, like a planet to our view, conspicuous among the many twinkling stars, to engross our admiration, and exclude all others from our gaze. And we know that there are few now on heathen soil who possess the sturdy and devoted spirit of Dr. Duff. But the primitive missionaries appear to be very commonly men of high-toned piety, which was manifested in heavenly aspirations, devout affections, holy desires, and sanctified expressions. They understood and practised the principle embodied in the invitation of the Saviour, when He called Peter and his brother. He said, "Follow me, and I will make you fishers of men." This may be spiritualized, and contains then an important principle, namely, that to be useful Christians, we must be holy ones—we must follow the Lamb, and then we will succeed in pointing sinners to the Lamb. They had *deep* experiences of eternal things, and lived near to God in much prayer and close walking. And they could not but speak the things that they had seen and heard, and those among whom they lived, and to whom they preached, marked their fervent spirit and benevolent actions, and had to acknowledge that God was in them of

a truth. They were known and read of all men as living epistles, who not only spoke "the words of this life," but lived them, too.

This parallel might be run farther, and mention be made of their self-denial, which, when compared with ours, seems to be the reality, and ours but the name; and their strong faith, boldness, faithfulness, and other features of their character and work; but these few enlarged upon will suffice.

It is by no means intended, in making this contrast, to draw up a general disparagement of the system, means, and men of modern missions. It is not meant to deny that great advances have been made, that efficient and varied means are being used, and that cheerful and glorious prospects are rising. It is not designed to look with contempt on the sincere labours, and great sacrifices, and entire consecration of those whom we have seen embark for heathendom, or those who have wrought longer than our life-time among the darkness and ignorance of idol worshippers. But, upon close observation, the conclusion cannot be avoided that the primitive church rose high above the modern church in the spirit that moved them, and in their efforts to evangelize the world. The record of their doings and triumphs has been given to us to learn lessons from, and to stimulate to greater excellence. It should be thus improved by us; and, taking advantage of our more numerous and superior means and resources, we should equal them in their spirit and actions, and outstrip them in their results. We all need an awakening in regard to this matter of missions. We have fallen into a mechanical way of carrying on our work. We meet and speak great swelling words about these glorious latter days, and the good time coming. And we give our money systematically—and this is very well—but we have made it *merely* a *system*. And those who are away in heathendom will also acknowledge that they, too, have fallen into the *habit* of going their round of duties and labours. The heathen are far away from us, and we do not see them in their hideous superstition and loathsome idolatry; and they who are in the midst of them become almost accustomed to their degradation and ignorance: and thus we both grow insensible to their condition and need, their awful condemnation, and positive future damnation. Dr. Duff once, in one of his powerful addresses, was picturing the condemned state of the heathen, and making this a motive for immediate and earnest interest and action in their behalf. He endeavoured to make his hearers realize that every unconverted heathen went as surely to perdition as those around us in Christian lands. And he made a great sensation by crying out at the top of his voice, "They are going down now." When we get all alive to this fact of God's revelation, and see vividly the glories of salvation, and the miseries of damnation; and when we enter into the spirit and longings of the prophets' and apostles' prophecies and statements concerning the millennial glory, we will be so absorbed in our work that no worldly influences will deaden us, and so energized for the most arduous undertakings that no incumbrances will hinder us, and then we will see, even in our day, the glorious things that have been spoken of Zion, the city of our God.

PRÆSTEMUS.

THE LATE MEETING OF OUR SYNOD, AND OF SOME OTHER ECCLESIASTICAL BODIES.

The meetings of the supreme judicatories of the churches, in the present day, are assuming more than an ordinary importance. They present some view of the amount of effort that is put forth in the different churches to carry into operation the great command of our ascended Lord, "Preach the gospel to every creature." They farther show something of the *purity* of the churches, and of the *course of policy* and of *administration* that is adopted by them, and which is likely to mark them in their future action.

The meeting of the General Assembly of Presbyterians that met at Indianapolis, furnishes much to gratify and encourage themselves and others in the great work of evangelizing the world. The General Assembly is a well-organized body of Christians, that have done, and are doing much to promote the ends of the church's existence, and who are carrying forward, with commendable zeal and energy, the work intrusted to their care. As a church they are not without their faults, nor free from their share of internal trouble. One of these that is about to test their character for truth and righteousness, is the subject of slavery. This is beginning with them to be an absorbing question, refusing to be still; and as in civil society, come up what may, this shows itself the master spirit of the occasion. It extensively pervades the Assembly, and presided over the arrangements of the North-western Seminary. It even forbade that the complimentary resolutions so often given to the cause of colonization, should, at this meeting, be passed. Considering these things, what may we expect to be the future course of the Assembly on the subject of slavery? What a token of the strength of slavery in that body, and that the *gold, the fine gold* of the Assembly, on that subject, in the days of a Green, or of an Alexander, has become *dim!*

The General Assembly of the United Presbyterian Church met in Xenia, for the first time, since the union of the two bodies formerly called Associate and Associate Reformed. This body is young, full of hope, and looks forward to a bright future. It contains many of God's people and ministers, and much of his truth, and as such there is ground of encouragement to hope that they have a good work to do in honour of their Master.

The chief work of their meeting was to perfect more fully their union, and to put themselves into a working position. What their future will be, no one can predict. It is well to bear in mind that the body is young, has its trials in advance, and is putting on, and not off, the harness. Should the subjects of civil and ecclesiastical covenanting—of bearing a direct judicial testimony against the existing errors and corruptions of both civil and religious society, and similar subjects, ever arise, then will appear the strength of the union, and the character of the United Church for truth and righteousness. The answer of the Assembly to the memorial of Hyslop and others, on these and similar subjects, is not without meaning as to what will be the course of the Assembly on these topics. Wholly to avoid their consideration, may be considered the wisest policy.

The Synod of the Reformed Presbyterian Church that met in Allegheny, had before them sundry topics of importance. They did not carry out their previous resolution on covenanting. In this matter they acted wisely. The subject of covenanting is one of grave importance. Its nature, time, place, and all collateral or providential circumstances, behoove to be duly considered. The practical performance of this duty is only warranted by the providential call of God to engage in it. A doubt, in this respect, caused them to demur; and without this providential call, the observance of the ordinance would not enhance its value in the estimation of a Christian community, nor be promotive of the glory of a covenant God.

To this body was presented an invitation from the United Presbyterian Church to consider their Basis, with a view to unite with them. To this invitation they gave a respectful declinature, assigning no definite reasons therefor. It might have been more satisfactory to some to have had the reasons of their actions more definitely stated. They admit that the United Presbyterian Church has made a nearer approach to them than either of the bodies had done in their former state. Separations for denominational purposes savour of schism, unless these reasons be of a valid and paramount nature. Separation betwixt churches, like war betwixt nations, is rarely, if ever, right on both sides.

As to their conference with us, they appear to be as we, satisfied with their positions presented in the conference. Their Committees were sustained, and their appointment continued. This was the case with ourselves. Towards our former brethren we never have entertained other than kind feelings, even when they differ from us. This they seem to do honestly; and their present course, though in some respects unhappy for themselves, and adverse to the ends proposed, may nevertheless be overruled for good. In all that is true, their success is desired.

Similar remarks might be made of the doings of the Synod of the General Assembly, (N. S.,) and of that of the Dutch Reformed, and of other churches. In each and in all there is much that is good and cheering to the mind of a Christian. He cannot but rejoice in seeing that the Lord has a people in all the churches, and that their various proceedings are under the direction of one common Lord, who manifests more regard for them than they often do for one another.

But I hasten to some remarks on the doings of our own Synod. The late meeting of the General Synod of the Reformed Presbyterian Church that met in Philadelphia has been justly regarded as an interesting meeting, involving much that pertained to the best interests of the church. It was one of the largest that ever met; and the eldership, as a body, was distinguished for intelligence and fidelity. In the history of Presbyterianism, more than once the church has been preserved through the power of her elders. Should a day of peril ever come amongst us, it is hoped that a body of faithful elders may be present as helpers on the occasion.

The Synod had to meet, on the entrance of its business, the subject of union with the United Presbyterian Church. This subject came up from a proposition received from the United Presbyterian

Church, inviting us to consider their Basis, with a view to union; as also from a reference to it by a Presbytery, and by individuals of one or more congregations. This subject was easily disposed of, and with singular unanimity. Not that there was not some diversity of views amongst the members; but when the main question was considered, viz., "Exchange our ecclesiastical position for that of the United Presbyterian Church," there were but few dissenters. A union with said church, on their particular Basis, could not be effected but at the expense of a departure from the church's Standards and of a disunion of our own body. This makes the price of union too dear to be accepted. For reasons stated in the report on the subject, it was wisely agreed on to abide in our own house—to do our duty in our own way, and with good-will and brotherly affection towards all who may for a time differ from us, and patiently wait the time when we and others shall see eye to eye in what pertains to the truth, the unity, and peace of the church.

At this meeting there was much to encourage us in our onward course. The domestic and foreign work of the church, which ought to be her main work, was highly encouraging. The call for labourers on both fields came up with increased earnestness; and the only consideration was, our inability fully to meet the same. Still it was cause of thankfulness to hear the calls, and they should excite to increased effort to supply the same. Shall not the churches, shall not the youth of the church come forth, and give of their substance and of themselves sufficient to meet these pressing calls for ministerial labour?

Auxiliary to this matter was the election of Prof. Wylie to fill the vacancy occasioned by the death of Dr. Black. The Seminary is ever to be regarded as the strong arm of the church, and around it (if doing its duty) the hearts and the hands of the brethren every where should be united for its support. Many youth or young men are now in the different Presbyteries ready for taking their place in the Seminary. Let them be encouraged to be present in due time; and where pressure is felt, let it be removed.

Near the close of the sessions of Synod, resolutions affirming the doctrine and practice of the church on psalmody and communion were offered. These resolutions might, and perhaps ought to have been passed forthwith. It was at a late hour, and there was not time to consider subjects of so grave a character. It was thought best to refer them to a Committee, to report on them at a coming meeting. They are, however, questions already constitutionally settled in our standards, and confirmed by the administration of the church in the United States—in the fatherland—and, we may add, in the days of our Saviour and of the apostles.

We regret to have to admit that difference of views does obtain, to some extent, on the subject; yet we feel assured that the matter will have a correct and happy termination. Surely no one, knowing the uniform practice of the church on this matter, will be inclined to become a *troubler* in *Israel*. There are churches in the land, where an enlarged psalm or hymn book, and extended communion, give no trouble. In the Reformed Presbyterian Church these agitations will give trouble—AND WHO WILL BE THE TROUBLER? None such, I trust,

will be found. Let this street of our New Testament Jerusalem be kept free from such complaints. Let us, as brethren, pursue no divisive courses,—let us mind the same things, and walk by the same rule. Our rule ever has been—and, observing it, we shall dwell together as brethren—“The Book of Psalms, which are of Divine inspiration, is well adapted to the state of the church, and of every member, in all ages and circumstances; and these Psalms, to the exclusion of all imitations and uninspired compositions, are to be used in social worship.”

“Behold, how good a thing it is,
And how becoming well,
Together such as brethren are
In unity to dwell.”

A FRIEND TO THE BOOK OF PSALMS.

ON SINGING PRAISES TO GOD.

The first of all earthly singers gave this as an inspired rule—“Sing ye praises, with understanding.” Without spiritual understanding, we can only make a noise. Unless we know how deeply we are indebted to God, and have the sweet sense of his goodness in our souls, we may please ourselves with a tune, but we yield no music to him. Some of old “chanted to the sound of the viol,” and “invented to themselves instruments of music;” but, at the same time, they were among those who were “at ease in Zion,” and who “put far away the evil day,” to whom “wo” was denounced. God never instituted music in his service, however, like other carnal ordinances, he might bear with it under the Jewish economy; but only trumpets, to usher in the seasons and solemnities. It is spiritual harmony which is the delight of heaven, and not outward jingle and sound; and, therefore, if we are not spiritual, we can have no true notion of this delight, nor “make melody in our hearts to the Lord.” The thrills of music, and the divine joys of the soul, are very different things. Worldly men have had the first, and thought them from Heaven, but they continued no longer than the sound; while the peace of gracious praise is full, sublime, and abiding. We must, indeed, be real Christians, before any of us can say with the apostle—“I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also.” I cannot but shake my head, when I hear an officer of the church calling upon the people “to sing to the praise and glory of God,” and immediately half a dozen merry men, in a high place, shall take up the matter, and most loudly chant it away to the praise and glory of themselves. The tune, perhaps, shall be too difficult for the most part of the congregation, who have no leisure to study crotchets and quavers; and so the most delightful of all public worship shall be wrested from them, and the praises of God taken out of their mouths. It is no matter whence this custom arose: in itself it is neither holy, decent, nor useful, and therefore ought to be banished entirely from the churches of God.

When Christians sing altogether in some easy tune, accommodated to the words of their praise, and not likely to take off their attention from sense to sound; then, experience shows, they sing most “lustily,”

as the psalmist expresses it, and with the best good "courage." The symphony of voice and sympathy of heart may flow through the whole congregation, which is the finest music to truly serious persons, and the most acceptable to God of any in the world. To "sing with grace in their hearts to the Lord," is the melody of heaven itself, and often brings a foretaste of heaven to the redeemed even here. But jingle, piping, sound, and singing without this divine accompaniment, are grating, discordant harshness with God, and vapid, wretched insipidity to the souls of his people.

I am no enemy to music as a human art; but let all things be in their place. The pleasures of the ear are not the gracious acts of God's Spirit in the soul, but the effect of vibrated matter upon an outward sense. This may be indulged as an innocent and ingenious amusement, but what have our amusements to do with solemn and sacred adorations of God? Would not this be carnal, and after the modes of the world, and not after Christ? Surely, no believer will venture to call any thing spiritual, which doth not proceed from the Spirit of Life, or tend to mortify the old man with his affections and lusts.

Neither sounds of air, nor words of sense alone, however excellent, can please God. "He is a Spirit, and they who worship him must worship him in spirit and in truth," for such "he seeketh."

Lord, help me, I beseech thee, thus to laud and adore thee. Give me a lively sense of thy mercy to my soul, and then my soul shall offer up her gracious returns of lively praise. Sacrifice and burnt-offerings thou requirest not; for no outward thing, even of thine own appointment, when not inwardly understood, can please thee. The music of my voice, without the incense or breathings of my soul, thou wilt not accept. O, assist me, then, to praise thee aright; for, without thee, I can do nothing. Thou alone givest occasion to praise; and thou, also, givest the Spirit of praise to use the occasion. Vouchsafe both unto me. Then shall I one day join the great "assembly of the first-born," whose "names are written in heaven," and sing, with joy unspeakable and full of glory, that ever new song, "Salvation to our God, who sitteth upon the throne, and to the Lamb! Amen. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."—*Com.*

BOARD OF EDUCATION.

The friends of this Board are reminded that I am not *agent*, the present year, for collecting funds, and advancing its financial interests. No agent has been appointed. The design of this was to save the small salary paid the agent, and thus increase the means for the young men under the Board's care. It was hoped from the prosperous condition of the Board the past year, that it was now in sufficiently good working order to get along without an agent.

It is a matter of much satisfaction to myself, that during the past three years of my agency the means and operations of the Board have steadily and healthily increased. The first year after organizing, some \$300 were raised; the second year, over \$800; and last year, nearly \$1,300. When my agency was resigned, all obligations to the

young men under the care of the Board were met with \$150 in the treasury. This sum has been expended in the quarterly instalments due on the 1st of July. By the 1st of October \$300 will be needed, eleven young men being under the care of the Board.

Let, therefore, the friends of this important scheme of church permanency and extension, the friends of our Seminary, of our home and foreign missions, not wait to be visited by our agent, or written to personally, but forward, so soon as possible, their contributions to the Treasurer, Hon. G. Adams, Pittsburgh, Pa.

Eleven candidates for the ministry are now depending upon the promises of the church made to them through the Board. Should these obligations not be promptly met, these young men—the hope of the church—will not only be compelled to relinquish their studies, but to leave debts unpaid, which have been contracted on the strength of our promises. The present is a time of deep interest to the Reformed Presbyterian Church. Those who are able, and love her welfare, will allow none of her needful operations to languish for lack of means.

A. M. STEWART, *Secretary of the Board.*

PHYSICAL PHENOMENA OF THE IRISH REVIVALS.

What we propose doing refers specially to those physical manifestations described as the very usual accompaniments of these revivals. We are the more induced to notice this subject in its specially physical relations, because attempts have been made, with more or less success, to throw discredit and an air of imposture upon the whole movement. But as public journalists, always prepared to view every public movement in its higher, that is, in its moral and religious aspects, we must demur to such imputations—no matter under what garb of science they may come—being so loosely and flippantly cast upon that which, if human testimony be worth any thing at all, stands forth challenging hearty approval and God-speed from every man in a Christian community.

The general facts are these: Certain men and women, and young persons, who up to a certain period had, many of them, led lives entirely destitute of all religion, and all of them without having manifested the presence of distinct evangelical conviction, were from time to time, and often at the same time, suddenly seized with severe spasmodic affection,—thrown prostrate on the ground, where they lay convulsed; or were cast upon their beds “in an agony of sweat;” or were thrown into a state of great mental disquietude, evincing the most overwhelming emotion; and in these states giving vent to loud cries, as if in the most acute distress of mind with respect to the past sinfulness of their lives. These things took place generally under the preaching or praying of ministers of the gospel, or others officiating as such. From these conditions of body and mind they were almost in every case (exceptions are admitted) immediately relieved by those religious consolations indicated in the Word of God; and they have continued, almost without exception, to show by their renewed lives and conversation that the change was what it professes to be—the *work of God*. We take this to be a pretty fair and plain statement of the

matter, divested as far as possible of all theological phraseology; and the point now requiring our attention is that of the bodily appearances which accompanied these admittedly great changes upon the conduct of these people.

We assume at once that, as the effect, so the cause, is a work of God; for to suppose that the actual results in question are from either the devil or man, each or both together, is in direct contravention of all reasoning. Nay, more, we affirm that it is God's work in a *direct, special* way. Every thing is admitted that can be arrogated to the side of natural causes; and full indulgence is granted to that sort of shirking compromise,—ripe and plentecus in these latter days of Mechanics' Institutes and Constitutions of Man,—which tries, with all imaginable self-complacency to hold at once by Scripture and by a philosophy altogether anti-scriptural. Notwithstanding all this, we at once affirm it to be a psychological impossibility to reconcile the phenomena referred to by any other than distinct evangelical theory. We rather suspect that the Scriptural theory of conversion obtaining now-a-days, among some of our younger preachers especially, is deeply tintured by certain vague notions on *intuition* and *secondary causation*, and that the work of God's Spirit, as disclosed in the Scriptures, is very quietly glossed over, if not altogether ignored; and further, that a very similar state of things exists among men who would feel high offence if they were recognised as belonging to any other than the class of sound orthodox Christians. For our own part, we are satisfied to abide by the old landmarks of the inspired Word; and find them amply sufficient to guide us in this, as in all like difficulties. It is quite true that God acts in the *natural* world by natural causes; but, as we are told by admitted authority, the conversion of a sinner belongs *not* to this natural world, but is a *supernatural* act, and therefore demanding supernatural means to produce it. On either the Calvinist or the Arminian theory *this* act requires the *direct, special* agency of God. Now, starting from this ground, we are ready to take up the operation of secondary causes: their existence has not been denied, but only the necessity of keeping them in their proper sphere asserted. As in the primordial act of creation—to borrow an illustration—the direct, special work of God was essential,—for clearly there could be no secondary causes in operation *then*,—while His after-work was carried on according to the operation of causes, the nature of which He had by his primordial act defined; so in our present case, the primordial act in the effectual conversion of a sinner is the work of God's Spirit on the intellectual and emotional parts of his nature; and as these, along with the other faculties of his mind, hold a very distinct relation to his nervous system—the brain,—we at once perceive how this system must be influenced under the circumstances referred to. Between the brain and the mind there is an intimate state of action and reaction, whether we admit this to proceed the length which some physiologists hold, or only to a modified extent. This being the relation, it is evident that, *other things being equal*, the greater the mental cause, so much the greater will be the consequent nervous effect, and *vice versa*. Now, admitting, on the very lowest explanation, that the cause acting on the converted man was, though moral in its nature, an altogether humanly produced conviction of sin, it will still be seen how

terrible must be the effect that is wrought upon his nervous system. This effect will, of course, be vastly modified in its external features by the peculiar idiosyncrasy of the man. And more abundantly will this effect be expected to appear outwardly in the case of a poor, ignorant man, when we recollect the every-day fact that mental emotion is always the most powerfully indicated in uncultured minds. It is not necessary, neither is this the place, to state fully the enormous extent of that influencing cause of mental, and hence of nervous manifestation which the case under discussion supposes; but if every page of the Scriptures, the every-day preaching from the pulpit, and all our missionary exertions, be not a mere farce and a sham, then surely *that* cause were enough, and more than enough, to produce all the phenomena in question. We very much fear that men who are immersed daily and hourly in all the harassing cares of worldly business, but dimly realize—with rare exceptions—man's present state and future prospects, as involved in the phrase "conversion." But here, among these persons, *has* this realization been effected; and strange would it be if such realization did not show itself by outward signs, too obtrusive, perhaps, to please fastidious tastes or rose-water sentimentality. It is, of course, quite true that these bodily manifestations, *as such*, prove nothing more than that an all-pervading and overwhelming emotion has been produced; but it does prove that. The *nature* of that emotion remains to be inferred from its after-consequences. And here the conditions of the question granted are fully up to the demands of the argument,—the after-life, so far as it has gone of these people being, with perhaps but few exceptions, in sound accordance with the assumed cause and origin of their conversion.

As to those instances reported where disease of the nervous system has been the physical result,—the moral result being quietly left out of view,—such melancholy results are perfectly explainable on the theory we have ventured to lay down. The act of God's Spirit in "conversion" influences the mind, and thus reacts on the very delicately organized brain; and if that brain, either by self-inflicted or by hereditary causes, be in an abnormal state, that is, over-sensitive or otherwise diseased, then clearly such a brain cannot receive any powerful shock whatever without suffering more or less in its integrity.

Without attempting here to give explanations, consistently with our present theory, of every fact connected with these religious revivals, it may be well, before concluding, to notice one objection which has been made by even the friends of the movement. Respecting these cases of disease, they either deny the fact of disease being produced, or affirm that the agency at work has not been really and truly Divine. Now, we object to this one-sided view of the whole fact; and maintain that the agency may be Divine in the strictest sense of the word, and yet the result *physically* be disease. These timid friends should just remember that God *does* act confessedly in this manner. In the thunder-storm, the hurricane, the tempest, the famine, and the pestilence, we have instances to show how inseparable is the connexion between His work and the operation of these secondary causes, so productive of misery and affliction. Doubtless it will be found in the case now under our review, as in all others, that out of seeming evil He ever educes good.—*Edinburgh Witness.*

THE THEOLOGICAL SEMINARY.

CIRCULAR.

To the Ministers and other Members of the Reformed Presbyterian Church.

DEAR BRETHREN:—

We, the subscribers, have been called by your suffrages expressed in General Synod, to the office of Teachers in your Theological Seminary. We feel the responsibilities of the place, and desire to discharge its duties in the fear of God and to the edification of the Church.

We would now respectfully inform you that we propose to enter upon the labours assigned us, at the time prescribed in the Constitution. We, of course, expect your co-operation, without which our efforts will be unavailing.

When you called us to the service, after solemn prayer to God, and when we signified our willingness to obey your call, we regarded you as entering into a covenant with us to co-operate in all becoming modes to promote the interests of your "School of the Prophets." We therefore respectfully ask that you will send forward to your own Seminary, the young men of your respective Presbyteries, proposing for the Christian ministry; that you will speak and act for the Institution; that you will take measures to secure for it the pecuniary aid it may need; and that you will remember habitually, at the throne of grace, the Professors whom you have called to its labours.

At your last meeting of Synod, after due deliberation, and with great unanimity, you declined the proposal of an incorporating union with a respected sister Church; and you thus resolved to maintain your own organization, and go forward with your work for the glory of God, and the salvation of man, on the basis of your own acknowledged standards of truth and duty. Of this determination we heartily approve. We believe the principles of the Church of which we are ministers; we respect her ecclesiastical usages; we honour the memory of her faithful contendings, and we are persuaded that we can best promote the great interests of the common Christianity by labouring in her fellowship. Let, then, your own Seminary have your hearty co-operation, and let the hands of your Professors be strengthened by the evidence they may have in the students you send them, that they have your sympathies, and your confidence. We labour not for ourselves, but for the common cause with which we are all identified.

The following is a brief statement of the course of instruction for the ensuing season:

Dr. McLeod proposes to teach Theology,—

1. By ten Written Lectures on "The Mediatorial System."
2. By the Direct Exposition of Scripture—Gospel by John in the original.
3. By Text Books—Turretine, and Testimony of the Reformed Presbyterian Church.
4. By receiving Essays, Answers to Queries, Preachings, and Analyses of Books, *e. g.* McLeod's Sermons on "True Godliness," &c., &c.

Dr. Wylie proposes:

Department of Exegetical Theology. Sacred Languages:—Hebrew, Selections from Psalms; Chaldee, selections from Daniel; Syriac, Gospel of Matthew; Greek, Epistle to the Hebrews; Lectures on Hebrew Grammar and Poetry. *Symbolism.*—Lectures on Confession of Faith. *Connections of Theology with Astronomy, Geology, Geography, Natural History, Archaeology, and Chronology,* by Lectures.

Department of Historical Theology.—The History of the Church,—by Lectures; History of Reformed Presbyterian Church.

Department of Evangelistic Theology.—The work to be done, at home and abroad; Means to be used; Obligations of Church members, ministers of the Gospel and Students of Theology; Signs of the Times, —by Lectures.

We remain, dear Brethren, yours in the Gospel,

JOHN N. McLEOD,
T. W. J. WYLIE.

Phila., Sept. 9, 1859.

Missionary Correspondence.

NOTES OF A TRIP TO CALCUTTA.

BY REV. J. S. WOODSIDE.

(Continued from page 284.)

Having brought you as far as Calcutta, I must now devote a sheet to that wonderful place. Emerging from the low, swampy regions of the Sunderbans, where nothing in the shape of human habitation is to be seen but the primitive thatched hut of the Bengáli, that remains of the same rude pattern as it exhibited centuries ago, and coming at once into the midst of the gorgeous structures of the capital, the effect is overwhelming. It was not the grandeur of the buildings, the imposing display of shipping, nor any other of the external attractions of the place that occupied my thoughts most. These all, no doubt, contributed to heighten and intensify the feeling; but the one thing that possessed my mind and heart, was the evidence all these afforded of the superiority of Western civilization, and the hope they held out for the future improvement of this vast country. To one who has been labouring for years to convince darkened intellects of the true power of knowledge, the palpable evidences of it here presented in the very centre of midnight gloom afford no slight ground for gratulation—I had almost said, exultation. Here the mind could feast and revel in the demonstration of that which the heathen are so slow to believe. Here the Christian can point triumphantly to the conquests of his religion, and exult in the progress that is manifest even in physical improvements where the Bible has shed its light. Every thing in Calcutta is on a scale so prodigious, compared with the interior, that it takes one a little time before he can comprehend the proportions of the whole. The large ships, the large fort, the large houses, the wide roads, the extensive drive ways, the immense distances from place to place, the overgrown native city, the incessant swarms of countless human beings of every class and colour under the sun, all contribute to the effect produced on the mind of the stranger on his first arrival. I never will forget the feeling of satisfaction with which I feasted my eyes upon all I saw the first morning I landed. It was about dark before I left the wharf to go in pursuit of our lodgings, some three miles distant. As I turned a corner, and came in sight of the long line of lamps that lighted up "Chouringee," I could scarcely refrain from tears. I had seen nothing since I came to India that reminded me so much of home; and that sight, with the effect it produced, awoke feelings that had been dormant for years, and I felt that my heart still identified itself with the improvements of other lands. But I must not dwell on these day-dreams, but proceed to something else.

The morning after my arrival I was up at day-break, according to our custom in the north-west. I dressed and went outside, but was astonished to find all Calcutta asleep. I went in pursuit of the residence of our mission agent, but found him still in bed. He bore very patiently with the intrusion, and furnished me with all the information I wanted. I then went off, hired a conveyance, and started for the "Bara bazáar," a large market-place. Our little girl had thrown her mamma's keys overboard coming down the Ganges, and I was anxious to get other keys as soon as possible. I drove to the place, but not a shop was open, nor a creature to be seen. The doors were all firmly secured, and I was informed by the driver of the vehicle that I might go home again, for that no shops would be opened there till eleven o'clock. This, to a man from the north-west, was almost intolerable. In our part of India the early morning is the time for business; and eleven o'clock, in the hot weather, witnesses every European closed up in his house for the heat of the day. I had quite forgotten Calcutta customs, and I felt inclined to characterize the whole population as extremely lazy. I did not relish another journey of six

miles at noon, so I set about hunting up a shop where old keys were to be found. By this time it was between eight and nine o'clock. At last I found a shop of the kind I wanted, and succeeded in persuading the lazy old proprietor to open up his stores. When I told him I wanted to take some keys to try and suit the locks of my wife's boxes, he replied that it was against the law—that he could not allow me to take away a bunch of keys, but that he would be happy to try and supply me if I sent the boxes down to his shop. Here was another unexpected obstacle. I reasoned and remonstrated, but to no purpose. The old Bengáli was inflexible. He said he knew I was no thief—that I was a good, honest man, a Padri—but without a special order from the head of the police he could not let me have a *bunch of old keys*. I went off to seek the police office, and soon found one of the establishment. This man procured me the keys, and I drove off with three immense bunches, feeling certain that out of so many I would find the requisite supply.

You may imagine my disappointment when I found that not one of the whole batch would suit any of the locks. I had all my toil for naught, so far as the keys went, but not for naught in other respects,—for it gave me an insight into Calcutta life I could not otherwise have obtained. For the first three or four days I was thoroughly disgusted with Calcutta. I found every thing contrary to my expectations; or rather, I should say, my own habits. Life in Calcutta is as different from life in the interior of India as any two things you can well imagine, and it is no easy matter for one with confirmed north-western habits to accommodate himself to Calcutta forms. It is most amusing to hear Calcutta people talk about "*the Mofussil*," (the interior.) They look upon all Mofussil people as *benighted*, and extend to them a kind of toleration, such as is extended in the Eastern cities of America to the people of the "far West." On the other hand, we Mofussilites are inclined to regard the people of the "ditch," as Calcutta is still called, as entirely behind the times in their knowledge of every thing Indian, and we laugh at their absurd blunders on such subjects with as much complacency as they regard our mistakes in *their* peculiar province. Thus it is that every situation in life has something compensating in it, and we should all learn to look on the things of others as well as on our own with charity. I must say, however, that during the first three or four days of my residence in Calcutta the feelings of admiration with which I landed there had given way, and I could scarcely look with charity on customs that thwarted my plans at every corner.

One of the things that tried my patience most of all for a few days, was the street vocabulary. The streets have all got English names, and among the English-speaking population this is all very well; but the common natives have another vocabulary of their own, and if the stranger is not provided with the latter, he finds it extremely difficult to get along. To give you an example: I want to pay a visit to Dr. Duff. I get a directory, and see that he lives in "Cornwallis Square." I start in the direction indicated, and fancy that Dr. Duff and "Cornwallis Square" must be known to every body in Calcutta. I drive along street after street, and at last I see on the corner "Cornwallis street." I conclude "Cornwallis Square" must be at hand. I pull up and ask a native; he knows no such place, nor any such man. I ask another, he is equally ignorant; a third, he knows Dr. Duff, but he knows nothing about "Cornwallis Square." I drive on a few rods, pull up again, and the same process is repeated, but with no better results. I feel ready to give up in despair, when a well-dressed English speaking native comes up. I entreat his aid, and he at once explains that "the natives don't know Cornwallis Square," but if I ask for "Hydo Poker," or "Hydo Talau," I shall easily find it. I proceed, and ask the next time for "Hydo Talau," and twenty fingers are instantly pointed in the direction of "Cornwallis Square." Again, I want to see Mr. Pourie, the pastor of the Free Church, and I find he lives in "Bow Bazár." I start to find him, and after a similar process ascertain that "Bow Bazár" goes by the better known sobriquet of "*Baita Khana*;" or I wish to call on Mr. Lacroix,

the father of Calcutta missionaries. He lives on the "Circular road;" but though this Circular road extends nearly all around Calcutta, no native of the common herd knows of its existence. After a long and apparently fruitless search, one of the "literati" informs me that the "Circular road," at the particular point where my friend lives, is better known by the poetic title of "*Narikel Dangar!*"

After a few days' incessant application to this new department of literary research I found my linguistic attainments such as to enable me to get on with more comfort, but to the end of my three weeks' residence there I was constantly met by some of these ever-recurring difficulties. This illustration shows how difficult it is to change the language of a nation, where the great, overwhelming majority are still ignorant. There are thousands of natives in Calcutta who understand English very well, and thousands more who know a little of it; but the great mass of the native population still cling to their mother tongue. As the first few days were devoted chiefly to business, I may as well here notice what came under my observation on this head. Calcutta is emphatically a mercantile city. Its river is crowded with the finest ships in the world, and from every part of the world. These come freighted with merchandise of all sorts, or *in ballast*, for the purpose of carrying the produce of India to other climes. I was astonished to see the quantity of stones accumulated in some places, and found on inquiry that these all came as ballast, and were broken up for the purpose of Macadamizing the Calcutta streets and roads. The value of these stones in a country where you may not see a stone in a hundred miles of territory, is very great. England, America, Germany, France, and Russia, all send their stones to make streets in the capital of Bengal, where indigenous stones cannot be had. To attempt an enumeration of all the articles of merchandise that crowd the wharves of Calcutta would be as useless in a letter of this kind, as the effort would be impossible. Every commercial country in the world has its representatives here; and this busy throng of polyglot money-makers presses forward in its headlong career of speculation with an energy no where exceeded, even in Europe or America.

The mode of doing business is necessarily modified by circumstances. The natives of the land appear most upon the surface in all the external operations of trade; but the secret machinery is kept in active operation by their European superiors, who are busier still behind the scenes than their native agents without. The Bengali "*Lircar*" is a character not easily described. He possesses all the shrewdness of the Yankee, the caution of the Scot, and the covetousness of the Jew. He is an oily, sleek, cunning knave of the first water. He lies with an effrontery that is appalling to an Anglo-Saxon; and when detected in a falsehood, is less disconcerted than is an honest man in the defence of a questioned truth. His conscience is as oily as his skin, and reproof makes no more impression on his heart than the droppings of a summer shower on the feathers of a wild duck. Such is the man, intellectually and morally, with whom you are constantly brought in contact in the business haunts of Calcutta. Personally to a European, he is contemptible. He is wanting in personal courage, as he is in the physical proportions necessary to make courage effective. He will submit, unresistingly, to be kicked or trampled upon; while he nourishes revenge as the dearest principle of his nature, and will execute it with a vigour unknown to a less savage spirit, the moment an opportunity is afforded.

To transact business with this class of men, is most perplexing. You are never certain that they are not cheating you as to the price or the quality of the article purchased. The want of truth in a community is a fearful want. There is nothing so trying to the Christian's heart in India as the feeling that little confidence can be reposed in the truthfulness of any one. This circumstance must, in the course of time, produce a serious influence upon one's own feelings; and after having been often deceived, the heart that at first was confiding as innocence itself, becomes suspicious and skeptical, and it requires

much prudence and discernment of character, as well as the grace of God in the heart, to keep a man from falling into one of these extremes. I fear the influence of commerce in Calcutta is not very favourable to the progress of the gospel among the people. The great mass of the mercantile community, especially among the natives, seem completely absorbed in the great pursuit after wealth. Money is their god, and they care for no other. It is true they turn aside occasionally to make an offering of that wealth at a heathen shrine; but that is more to keep up appearances with the world, than from any faith in its efficacy. There is a great work still to be done in Calcutta among the men of business there. When will we see our “Young Men’s Christian Associations” at work amongst them?

(To be continued.)

P o e t r y .

“THE ROCK” IN THE VALLEY OF EL GHOR.

BY JOHN G. WHITTIER.

Dead Petra in her hill tomb sleeps,
 Her stones of emptiness remain;
 Around her sculptured mystery sweeps
 The lonely waste of Edom’s plain.
 From the doomed dwellers in the cleft
 The bow of vengeance turned not back;
 Of all her myriads none are left
 Along the wady Mousa’s track.
 Clear in the hot Arabian day
 Her arches spring, her statues climb;
 Unchanged, the graven wonders pay
 No tribute to the spoiler, Time!
 Unchanged the awful lithograph
 Of power and glory undertrod,
 Of nations scattered like the chaff
 Blown from the threshing-floor of God.
 Yet shall the thoughtful stranger turn
 From Petra’s gates with deeper awe,
 To mark afar the burial urn
 Of Aaron on the cliffs of Hor.
 And where upon its ancient guard
 The rock, El Ghor, is standing yet,
 Looks from its turrets desertward,
 And keeps the watch that God has set.
 The same as when, in thunders loud,
 It heard the voice of God to man;
 As when it saw in fire and cloud
 The angels walk in Israel’s van!
 Or when from Ezion Geber’s way
 It saw the long procession file,
 And heard the Hebrew timbrels play
 The music of the lordly Nile.
 Or saw the tabernacle pause,
 Cloud-bound, by Kadesh Barnea’s wells,
 While Moses graved the sacred laws,
 And Aaron swung his golden bells.

Rock of the desert, prophet-sung!
 How grew its shadowing pile, at length,
 A symbol, in the Hebrew tongue,
 Of God's eternal love and strength.
 On lip of bard and scroll of seer,
 From age to age went down the name,
 Until the Shiloh's promised year,
 And Christ, the Rock of Ages, came!
 The path of life we walk to-day
 Is strange as that the Hebrews trod
 We need the shadowing rock as they;
 We need, like them, the guides of God;
 God send his angels, Cloud and Fire,
 To lead us o'er the desert land!
 God give our hearts their long desire,
 His shadow in a weary land!

Children's Department.

"THAT'S ENOUGH FOR ME."

"What do you do without a mother to tell all your troubles to?" asked a child who had a mother, of one who had not: her mother was dead.

"Mother told me who to go to before she died," answered the little orphan. "I go to the Lord Jesus. He was my mother's friend, and he's mine."

"Jesus Christ is up in the sky. He is away off, and has a great many things to attend to in heaven. It is not likely he can stop to mind you."

"I do not know any thing about that," said the orphan. "All I know, *he says he will; and that's enough for me.*"

What a beautiful answer was that! And what was enough for this child, is enough for all.

Are you tired of carrying the burden of sin? "Come unto me, all ye that labour and are heavy laden, and I will give you rest." But I am unworthy of his forgiving love. Never mind that. "He says he will; and that's enough for me." Take the Lord Jesus Christ at his word, for the forgiveness of your sins and for peace to your souls. "My peace I give unto you," he says. Will he? Oh, his peace is very precious. Will he give us his peace? "*He says he will; and that's enough for me.*" Trust him. His word never fails.

"Don't be frightened into religion," some say, "There is time enough yet to think of dying. Besides, God is merciful. He will never cast the wicked down to hell."

Ah, you may do as you please; but as for me, I will take him at his word. "*He says he will; and that's enough for me.*" God is angry with the wicked every day. "There is no peace, saith my God, to the wicked." Let me act accordingly, and flee from the wrath to come.

THE LEAP IN THE DARK.

AN ILLUSTRATION OF FAITH.

A father had gone into a cellar which in winter was quite dark, and entered by a trap-door. A little daughter, only three years old, was trying to find him, and came to the trap-door, but on looking down, all was DARK, DARK, DARK! and she called out, "Are you down cellar, papa?"

"Yes. Would you like to come, Mary?"

"It is dark. I CAN'T come, papa."

"Well, my daughter, I am right below you, and I can see you, though you cannot see me; and if you will drop yourself I will catch you."

"Oh, I should fall. I can't see you, papa."

"I know it," he answered, "but I am really here, and you shall not fall or hurt yourself. If you will jump, I will catch you safely."

Little Mary strained her eyes to the utmost, but she could catch no glimpse of her father. She hesitated, then advanced a little farther, then summoning all her resolution, she threw herself forward, and was received safely in her father's arms.

A few days after, she again discovered the same cellar-door open, and, supposing her father to be there, she called, "Shall I come again, papa?"

"Yes, my dear, in a minute," he replied, and had just time to reach his arms towards her, when, in her childish glee, she fell shouting into his arms, and, clasping his neck, said, "I KNEW, dear papa, I should not fall."

Young reader, would you not like to leap thus into Jesus' arms? THAT WOULD BE SAVING FAITH. The little girl could not SEE her father, for he was in the dark. Had she seen him while springing into his arms, it would have been walking by SIGHT, not by FAITH. FAITH takes hold on what we cannot see. We cannot see Jesus; he is now the unseen Saviour; but we can hear his voice in the Bible, and hear him telling us that he is near us, and is able to save us from sin and hell, and will do it, if we will but trust him, and thus throw ourselves into his arms.

Oh that we had all the simple confidence of this little one! Then would we walk along Faith's Pathway, reading on every flagstone thereof the precious promises of the word of God. We cannot tell what troubles, and temptations, and trials await us during this year; but in the path of Faith we shall certainly hear our Father's voice assuring us that he knows them all, and will overrule all for our good, and bidding us let ourselves down into the dark future without a fear, for UNDERNEATH ARE THE EVERLASTING ARMS.

Summary of Religious Intelligence.

IRELAND.

The extraordinary religious movement that commenced some time ago in Antrim, and that is gradually but steadily making its way over

the country, is every where producing wonderful and beneficial results. Its influence in suppressing party spirit was noticed by one of the Judges, Baron Pigott, a Roman Catholic, at the Down Assizes; and all over Ulster the change is most surprising, and in a social and moral point of view, beneficial. Many whisky shops have been closed; fairs and markets pass over quietly and peaceably, without the appearance of one under the influence of drink, or the symptoms of a quarrel. In some places asylums have been opened for the "unfortunate," at their own solicitation, and a healthy moral aspect is exhibited over society in general. Clergymen declare that they never had such satisfaction and encouragement in the work of diffusing religion among the people; and it is not merely in the towns, but in many remote rural districts, that the interests of religion are assuming their appropriate ascendancy. And, what is not the least gratifying or promising characteristic, as giving hope of permanency, is, there is no "getting up" an excitement by extraordinary means, nor any thing like enthusiasm. The people crowd meetings for devotion, and go away to exemplify sober Christianity.

A minister of the Reformed Presbyterian Church, Newtownlimavady, in a letter which has been published, says:

"I have noted in my book almost four hundred cases!—have personally examined fifty of these—one in our own congregation; some as old as fifty years of age; some young, and some powerful, vigorous men. Now, after seeing all these, and studying their cases *pathologically, physiologically, mentally, morally, and spiritually*; after days and weeks of incessant visiting and testing, in different ways, cases of impression, I think I can hardly be said to conclude without knowing something of the matter; while leading ministers in our church who, at Synod, pronounced unfavourably of the movement, confessed they never had closely examined *one case*. Now, my opinion in respect of those outwardly impressed is this, that while many of them have thereby been savingly brought to God, some of them have neither as yet been *convinced* nor converted. I say as yet; but God has them in His hand, and what He may bring them to is not for me to pronounce. But, I believe, in the great majority of cases conversion is the result, as its fruits indubitably prove. I believe, moreover, that many, many conversions are going on silently, while most all believers are greatly quickened."

SCOTLAND.

GREAT AWAKENING AT PORT GLASGOW.—The great religious interest which continues to spread in Ireland, has extended to Port Glasgow, Scotland, where it is accompanied with physical phenomena, similar to those which have heretofore marked its progress. The "Scottish Guardian" publishes the following statement, recently made by Rev. Mr. Paterson, Dunoon:

"Last night I was present at a meeting in Provost Kirkmyre's store, Port Glasgow, where there were about 2,000 people present. I found Mr. Fraser, of Gourock, addressing the meeting, and it was not long before ten or fifteen persons were struck down and carried out, just as I had seen in Ireland. The meeting was dismissed, but those who

were anxious about their souls, forming a great part of the audience, remained behind. I addressed them again for some time, observed them to be eager to hear the word of God, and while speaking, numbers were stricken down; in one place three, in another four and five, and so on. I had to stop and give out a Psalm. There seemed to be thirty or forty young converts, who held fast by one another, speaking to one another of their experience. I really felt as if I was in Ireland last night. I just thought I was in Sandy Row, in Belfast. I went back in the evening, and the place of the meeting was crammed. There must have been more than 2,000 present. One cried out, and then another, and another, and some of the cries were as piercing as any thing I ever heard in Ireland. I never heard cries more piercing and affecting, than the cries of some girls in that store last night; and some of these girls were the worst characters in the town—characters who were notorious in Port Glasgow. After the meeting had been desired to separate, a great many remained behind, most anxious to hear the Word. Young men and young women, and two or three Roman Catholics, have been already arrested and turned; and before the meeting separated, I found a little Roman Catholic boy sitting with his Bible in his hands, saying that there was no mediator but Christ, and that he would have no other, and ever looking to Christ the Mediator to save him. There was a large, crowded meeting outside, and on my asking if they wished to hear more, they said that they did. I spoke till ten o'clock, and they were unwilling, even then, to go away.

“Till an advanced hour of the night, I was visiting the persons thus stricken down, and I saw a number of them this morning who had found peace, and were rejoicing in Christ. They are just like the converts in Ballymena, already; they all know one another, speak the same language, and, like the Irish converts, are beginning to preach the gospel, saying to their friends and neighbours, ‘Come to Christ—come just as you are, without first trying to make yourself better. I just cast myself down at His feet, and told him that I despaired of saving myself, and I believe that he saved me; I did not dare to doubt, and so I entered, through belief, into peace.’ I think God has begun this work in the small town of Port Glasgow, just that, being near Glasgow, it may become known there and spread thither too, just as He began in Connor and Ballymena, and then carried the work to the large town of Belfast.

FRANCE.

HOPE FOR PROTESTANTS.—A decree of very high importance in a religious point of view has just been signed by the Emperor, after a report on the subject from the Ministers of the Interior and Public Worship. No new place of Protestant worship could be opened in France without the consent of the prefect of the department or the police; because, under the existing law, any assembly, religious or otherwise, of more than twenty persons, without permission, was strictly prohibited. Freedom of conscience was a mockery under such regulations, for the prefect or the mayor, influenced by the Roman Catholic clergy, or perhaps bigoted themselves, constantly refused permission to open a chapel when it was required. This was almost uni-

versally the case with respect to evangelical congregations having no connexion with (*non reconnus*) the government. You have no doubt read recent cases of pastors being fined and imprisoned for having courageously set these police regulations at defiance, by assembling and preaching to their flocks. This state of things is now, in a great measure, to be put a stop to. Absolute freedom, indeed, is not yet permitted; but the jurisdiction is taken out of the hands of the prefects and the police, and lodged with the council of state, a liberal and enlightened body, who will hear all applications, and then the matter is laid before the Emperor himself, who assents or refuses by a decree. This is very nearly what the Protestants of France desired, for whenever their wishes could reach the Emperor they were always attended to. No one accuses Louis Napoleon personally of religious intolerance or partiality. The decree will be, therefore, a great boon to those to whom it is especially addressed.—*Alexandria Advocate*.

NORWAY.

Rev. C. Willerup writes, March 9:—I am happy to say with regard to the work in Copenhagen, that the work of God is still in progress among us. I have reason to bless the Lord for his mercies to us, and especially because he makes it to appear that my feeble labours are not in vain in the Lord. The house is still crowded with people, though they now consist of middling interest and poor people, as the higher classes and persons of position drop away on account of the uncomfortable quarters we are confined in, the house always being crowded. My heart bleeds to see them leave us; but I do not wonder at it, for sometimes the crowd and the atmosphere are almost intolerable, and it is seldom that I leave the house after preaching without a severe headache. May the Lord give us a house! Our members enjoy the class-meetings more and more. We have had some blessed soul-refreshing hours at these meetings. I have lately had encouraging letters from all our missionaries.”

SPAIN.

Spain, withering under the blight of Popery, and of the infidelity and moral corruption which are the fruits of that system, has fallen so low as a kingdom, that few of the public journals take any notice of what Spaniards are saying or doing. It would be a mistake, however, to suppose that they are not affected by the events of those stirring times, to some extent, at least, like other nations. For some months there has been the greatest excitement in Spain in regard to the war in Italy. At the outset, when the Emperor of the French seemed to be resolved upon the expulsion of the Austrians from Italy, the Liberal party in Spain were in great spirits. The Spanish Court, on the other hand, and the Jesuits who govern it, were much alarmed by the revolutionary movements in Tuscany and Parma. The Archbishop of Toledo ordered prayers and public *rogatorios* for the preservation of the Pope. The Liberals fondly hoped that the Pope would lose his temporal power, and that, in the overthrow of Papal and Austrian tyranny, Spain might get rid of that malign influence under which she is sinking lower from day to day. Their hopes have been doomed to disappointment. The French Emperor has found

himself unable to risk the opposition of his priestly supporters at home, who had begun, as well as the Democrats, to show signs of revolt. There can be no doubt, however, that many Spaniards are now, like the Tuscans and Piedmontese, reading the holy Scriptures; and that there is a circulation of evangelical works in Spain to a considerable and increasing extent, is abundantly proved by the fulminations that appear from time to time from the clerical supporters of ignorance and superstition.

GERMANY.

The great event of the past month in Germany has been the ratifying of a concordat between the Pope and the Grand Duchy of Baden. It is one more of the kings handing over their power to the beast. The Grand Duke virtually surrenders all his rights over his Roman Catholic subjects to the servant of servants at Rome—the slave of the Father Becker, the General of the Jesuits. From this time forward the ruler of Baden consents to be the vassal of the Pope, and receives in return for this surrender of power—the *Pope's blessing!* A few more *concordats*, and the whole seat of the old Roman empire shall stand under Jesuitic rule. O blessed hope, founded on the sure word of prophecy, which shows with no uncertain light what the end of these things shall be! Many of the leading men in Baden, both in church and state, have been lying for years under the Pope's sentence of excommunication, for resisting the revolutionary proceedings of the Archbishop of Freiburg, tending to bring about this treaty. Now that the object has been gained, the sentence is repealed.

SWEDEN.

Gladdening information continues to come from this country. We have recently heard of a lady of high rank, a countess, who along with her son has been brought to Christ, and now labours earnestly for the advancement of his kingdom. No fewer than five diocesan meetings of clergy are being held this year. That of Upsala seems to have gratified the friends of truth by the tone of zeal and liberality which prevailed in it.

A friend, writing from that city, says:—"After an interval of sixteen years, the clergy of the archiepiscopal diocese have been called by the Archbishop to a clerical meeting. The Lord Jesus, who looks to his poor Zion, showed even here his power, and heard our prayers far beyond our boldest hopes. The result of the meeting can certainly be noted as an unexpectedly great victory on the side of the truth. The defenders of unbelief were put to silence, and the influence of the meeting was specially visible in this that the Archbishop, in fulfilling his duty of naming those who were to officiate at the next diocesan meeting, appointed only the four most earnest ministers, perhaps, that can be found in the whole diocese. This great concession to the better spirit of the age has gladdened and surprised all those who are zealous for the progress of the kingdom of Christ. Praise be to God! He even yet always hears our prayers." The *Stockholm Watchman* speaks in similar terms.

TURKEY.

Constantinople, July 5, 1859.

The annual meeting of the Mission of the American Board in Tur-

key has just been held in this place, and some of its proceedings have already been reported to you by another hand. The American Society has adopted the plan of organizing their missionaries, in the different countries, into bodies, larger or smaller according to circumstances, called MISSIONS, to which the whole management of the missionary work, in its different branches, is committed, though always under the supervision of the Committee in America. Thus, within the bounds of the Turkish empire, there are four independent MISSIONS of the American Board, namely, the SYRIAN, embracing the country about Beyroot and Mount Lebanon; the ASSYRIAN, comprising Mosul, Diarbekir, Mardir, &c.; the SOUTHERN ARMENIAN, whose centre is at Aintab, and which has for its northern boundary the range of the Taurus; and the NORTHERN ARMENIAN, taking in all of Asiatic Turkey north of the Taurus, and extending east to Persia, and west to the provinces of European Turkey, lying on the Gulf of Venice.

Editorial.

THE OPENING OF THE THEOLOGICAL SEMINARY.

By a notice on the cover of the present number, it will be seen that the Theological Seminary will commence its sessions for the coming winter on the first Wednesday (the 2d day) of November. The opening exercises will be held in the First Ref. Pres. Church, (Dr. Wylie's,) at 7½ o'clock, P. M. It is hoped a large number of students will be in attendance. No effort will be spared on the part of the Professors to render the course of instruction efficient, while on the part of the Trustees every encouragement is offered. All students requiring aid, will have such provision made for them, that none may be hindered from attending. Will not the Presbyteries, at their fall meetings, see to it that all students of theology under their care, are directed to attend?

THE RETURN OF REV. WM. CALDERWOOD.

It will be learned with deep regret that owing to the continued ill health of Mrs. Calderwood, she has been ordered home. Her husband accompanies her; thus, for a time at least, they are obliged to relinquish their labours in India. It is now over two months since they left Dehra. In a short time they may be expected. This is, indeed, a severe stroke to our mission, and especially under present circumstances. But the "Lord reigns," and He "will provide." Let not the church cease in her prayers for the afflicted one, and for the field for a time bereft of a faithful and devoted labourer.

Notices of New Publications.

We have received the following from the "Presbyterian Board of Publication," 821 Chestnut street, Philadelphia:—

LITTLE WORDS, AND LITTLE TALKS ABOUT THEM. By the author of "Little Bob True," and "Stories on the Petitions." 18mo. pp. 211.

Like its predecessors from the same pen, this little book will be prized by little readers. It contains nine chapters, the subjects of

which are respectively, "I Thank You," "Only a Penny," "I Won't," "I Can't," "I'll Try," "They will Laugh at Me," "She hath Done what she Could," "Yes and No," "Not Now," "A Parting Little Word." On each of these most salutary instruction is offered.

LAME LETTY; or, "Bear ye One Another's Burdens." By the Author of "Annan-dale," "Ella Clinton," &c. 18mo., pp. 161. With Illustrations.

What need there is for a "spirit of kindness!" How lamentable is it to witness, not only among children, but among those from whom we expect better things, the want of this spirit! "Bear ye one another's burdens," is the law of Christ, and this is beautifully illustrated in the life of "Lame Letty." By all means let this treasure be placed in the hands of our children.

A SUPERINTENDENT'S ADDRESSES TO THE CHILDREN OF HIS SABBATH-SCHOOL. By the Author of "Jane Eaton." 18mo., pp. 156. With Illustrations.

We have here fifteen addresses on subjects of the deepest interest, treated by one who evidently understands whereof he speaks, and especially knows how to speak to children. He selects the lesson of the day as the subject of his address, and adds a strong testimony and efficient help to the labours of the faithful teacher. Superintendents, especially, would do well in following his example.

ANNA, THE LEECH-VENDER; a Narrative of Filial Love. By O. Glaubrecht, from the German. By Mrs. Clarke. 18mo., pp. 142. With Illustrations.

"Truth is stranger than fiction." A most touching and interesting narrative, describing the early life and adventures of "Anna," in her labours to aid her parents, providentially reduced—her success, and her reward.

EVERY DAY FAULTS, ILLUSTRATED IN BRIEF NARRATIVES. Written for the Board of Publication. 18mo., pp. 132. With Illustrations.

"Mother will Do It," "The Way of the Transgressor is Hard," "I Forgot," "Please Help Me," "Why Not?" "I was only in Fun," are the subjects here treated. Let parents listen to the instructions given here. They will find in this little book a helper.

THE PROFITS OF GODLINESS. By the Author of "Scenes in Chusan," "Learn to say No," &c. 18mo., pp. 114.

The author points the reader to the "profits of godliness," "in this life," "at death," "at the resurrection." A valuable little book.

A PHYSICIAN'S COUNSELS TO HIS PROFESSIONAL BRETHERN. By a Practising Physician. 18mo., pp. 103.

Would that it might be said of the profession addressed, as of the author of this book. Let the friends of the "physician" still requiring the healing power of the great Physician of souls, place this book in his hands. It cannot do harm; it may do good. It is well calculated for its object.

INFIDELITY AGAINST ITSELF. By the Rev. B. B. Hotchkin. Written for the Board of Publication. 18mo., pp. 100.

Occasionally we find among the Board's Publications designed for children, books altogether beyond them. This is one of this class. It is an excellent treatise on the subject, as far as it goes, but is not altogether adapted for the minds of children. It would have effected the author's object by publishing it in some other form.

CHARLIE GRANT; or, How to do Right. A Tale of the Nursery. 18mo., pp. 99.

A capital book for boys, interesting and instructive.

THE BETTER LAND: a Book for the Aged. By the Rev. James Smith, Author of "Welcome to Jesus," "Daily Bible Readings," &c. 18mo., pp. 95.

A perfect treasure. Our continued thought, in reading it, is, "It is good to be here."

THE CONFESSION OF FAITH AND SHORTER CATECHISM. With the Scripture Proofs. 18mo., pp. 190, in paper cover.

THE CLOSET COMPANION; or Helps to Self-examination. 18mo., pp. 51, in paper cover.

Tract No. 220—"PEACE OF MIND." Pp. 4.

" 221—"THE BURNING AMAZON AND THE LIFE-BOAT." Pp. 8.

" 222—"THE FOUR P—S." Pp. 4.

" 223—"THE DUNGEON AND THE LADDER." Pp. 4.

" 224—"THE TRIUMPH OF GRACE." By Wm. S. Plumer, D. D. Pp. 4.

Obituaries.

Died, in the 69th year of her age, in Sharpsburgh, near Pittsburgh, Pa. Mrs. ELIZABETH WILLIAMS, widow of the late Rev. Matthew Williams, of the Reformed Presbyterian Church.

This excellent woman—this real mother in Israel—deserves a fitting memorial in the records of the church. She lived for thirty-one years a widow. She had eleven children, six sons and five daughters, all of whom are still living. Left by the death of her husband with so large a family, a number of them but in childhood, and as ministers' families usually are, with but little earthly patrimony, the way was thus opened to her for exhibiting the real heroism of life. She lived to see every one of her children make a profession of religion in the Reformed Presbyterian Church, and all adorning that profession by a consistent walk and active life. One son, Rev. JOHN WILLIAMS, is a minister in the other branch of the Reformed Presbyterian Church. Two are ruling elders in our own. What a consolation to a mother on a dying bed! Few are so highly favoured. The influence thus exerted by this very unassuming and godly mother, can only be added up and rightly estimated at the judgment-day.

After such a life, it need scarcely be added, that her latter end was peace. Having filled all the relations of this life so long and well, the passage to the heavenly reward was tranquil and easy. S.

Died, on Thursday, July 14th, in the 19th year of his age, JAMES M'ANLIS, son of Mrs. Wm. M'Anlis, of Big Beaver township, Lawrence county, Pa.

The deceased was a young man of correct deportment, fine talents, and good disposition. Having finished the usual course of an English education, he entered the study of the classics; but being the only remaining son at home, at the decease of his father, the late Wm. M'Anlis, he was obliged to lay aside his studies, that he might assist his mother in the cares and business of the farm, which he accomplished with credit to himself and profit to the family. During the last winter he engaged in teaching a common school. While engaged in the discharge of his duty as teacher he contracted a severe cold, which resulted in his death. He endured with patience the sufferings of his long illness, and died in faith, and hope of glory, honour, immortality, and eternal life.

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